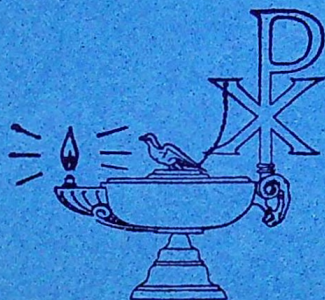


THE LOG

TOC H WOMEN'S ASSOCIATION

PRINCIPAL CONTENTS

EDITORIAL	133
INDUSTRY AND THE CHRISTIAN:	
BRIDGEHEAD INTO INDUSTRY	134
THE MORAL TREND	138
A MANAGER'S VIEWPOINT	141
A WORKER'S VIEWPOINT	143
THE INDUSTRIAL CHAPLAIN	146
WHERE DOES TOC H COME IN?	149
THE CHILDREN'S VILLAGE	154





THE LOG

VOL. XXVII . NO. 4

JULY 1953



HE APPEAL which Christianity should have, but in general seemingly has not, for the worker in industry, is a direct and immediate challenge to Christian thought. Here surely are fields of spiritual wastage where the Christian outlook could bear some of its richest fruit; yet the methods by which such an outlook may be implanted are everywhere felt to present a baffling problem, for they have first to penetrate a prevailing crude materialism which would seem to have been fostered rather than resolved by improved conditions. 'The creed or attitude of materialism'—we quote from a letter published in *The Frontier*—'has sunk in so deeply here that it goes entirely unquestioned. People do not realise that any other attitude exists, and the witness of the Churches, and of Christians, is so weak that everyone has the impression that the Christian Faith is as materialistic as they are.' These are the words of a woman who took up factory work with missionary intention, and threw in her lot completely with her fellow-workers in the belief that to live their life was her only hope of influencing them.

The matter presses as closely upon Toc H as upon any other Christian group, and as an offering to the Movement's thought upon it a good part of the present issue of the Log has been given over to this theme. The articles are contributed from varied sources, both lay and clerical. All of them are from the hand of people on the spot, who know what they are writing about; and from what each has to say one thing is clear. In the sphere we are considering, traditional methods of evangelisation are worse than useless.

The language of the Christian sacred writings, beautiful and familiar as it is to those who have been brought up with it, is to others peculiar and imperfectly understood. It seems to belong (as indeed it does) to a day and age remote from any life they know. If the Christian message is to have any meaning for them it must be conveyed in terms related to their affairs of every day. But this alone will not suffice, for the full meaning is not to be expressed in words of any kind. What is needed, as one of our contributors so happily points out, is the ending of that calamitous divorce by which religion has been set apart from life and enshrined in a mysticism which few of us can comprehend.

If the essential message is that God has entered human life,

and is to be found and known in all its circumstances, then it can surely best be handed on by people who in their turn will enter the lives of others at whatever point they may, taking with them what Leslie Weatherhead calls the 'transforming friendship' of their living master.

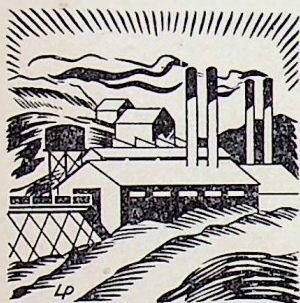
Ed.

INDUSTRY AND THE CHRISTIAN

Bridgehead Into Industry

By The Rev. COLIN COTTELL

The Bishop of Southwark's Chaplain in Industry.



CORONATION YEAR might be a turning point for good in the nation's life; the beginning of a new era of true greatness. We know that this hope is written on our young Queen's heart. Its realization will depend upon the extent to which our people follow the lead of Elizabeth the Second in the spirit of faith and rededication. We urgently need to rediscover and re-apply spiritual values in all our relationships, not least in the industrial

community; to close the gap between the ideals and their application, between Christian faith and practice at every level of our national life. Our malaise has its roots not in economic but in spiritual causes.

In the light of that conviction, a meeting representative of every branch of Commerce and Industry, including the Trade Unions, was held at London Bridge in December, 1952, with the purpose of forming a permanent Industrial Advisory Council. This Council will help the Church to find ways and means of fulfilling its grave responsibilities towards the working community in this age of crisis.

At the inaugural meeting the Bishop of Southwark traced the history of the relationship between the Church and the working community through the centuries. He said that in feudal England each small community was centred round its Church. The link which then existed between Church and people was never likely to be seen again. Even when the feudal system had passed, the contact with the Church still remained, because the beginnings of industry were centred round the Trade Guilds. Each Guild had its own Church and thus a very close relation was kept between religion and work.

The industrial revolution almost severed this link. The old

social order changed, and the Church could not grapple with the vast numbers engaged in industry, in firms and in factories, who had lost their inheritance and had drifted away from their old attachment to the Church's life. Gradually their loyalty was transferred to industries, and Trade Unions were mostly concerned with working conditions. There was very little animosity towards the Church but only a sense of living in a different world, and a feeling that the Church was irrelevant to their life. The answer, the Bishop said, was for the clergy to go to them in their places of work. The Church in Southwark had taken an important step in the right direction and the Council was Industry's response to many years of pioneering by the first industrial chaplain.

How did this work begin? The name of Cuthbert Bardsley, now Bishop of Croydon, is paramount. As Provost-designate he invited me to join the Cathedral staff, with a specific assignment: to build a bridge of friendship and understanding between the Church and the business world around. Southwark Cathedral has no secluded green close as a kind of *cordon sanitaire* to protect it from the world. Factories, offices and warehouses and a railway viaduct hourly remind us that we are living cheek by jowl with the strident, hustling world of commerce. The challenge seemed obvious. This apparent physical handicap must be transmuted by out-going service into a splendid and privileged relationship. This was the ideal before us in 1944.

More than eight years passed. In that time, the Industrial Padre gradually extended his beat from the original inner circle of industry—the offices, warehouses, market, docks and railway of the London Bridge area—out to the perimeter, with the Thames as a kind of Mason-Dixon line extending from Woolwich, through Charlton, Deptford, Rotherhithe, Bermondsey and Southwark to Lambeth. From the first he made it a working principle to resist the lure of committees, to keep in constant circulation and not to mind a heavy shoe-repair bill. He has made many friends and he has been able to help in a variety of ways, without distinction of class, level or denomination.

There are no quick or spectacular results to be had. In this kind of Ministry the first fifty years are the hardest. The business of an industrial chaplain is simply to go out and make friends in Christ's name. There *are* results, but they do not lend themselves to statistical returns.

Industrial contacts have been made in two main ways. First, the collective contact; the opportunities offered by social occasions such as firms' dinners, dances, shows, retirement presentations, apprentice graduations and awards and the like; or simply by taking a meal like any other worker in a factory canteen. Secondly, the personal contact, often resulting from a close association with Works Personnel and Welfare Officers, who incidentally, earn my ungrudging respect. Personal crises of sickness

have often involved visits to hospitals all over the London area. Cases of bereavement are another opportunity to bring spiritual ministrations to bear in time of felt need. Heads of businesses and welfare officers have again and again called upon the industrial padre to help with moral problems that have obtruded, as they will, into the routine of factory life, which depends so much upon that intangible asset, the right human relationships. Most worthwhile are the many visits to the homes of the workers and the sharing of their hearth and table in the evening time.

The Church's word has been kept before men in industry through the medium of *Over the Bridge*. We have good reason to believe that this magazine, especially designed as the industrial contact magazine, is read with interest and provokes thought and discussion amongst people who have no close or regular contact with a home Church. It provides a tangible link between industry and the Cathedral.

THE HEART OF THE MATTER

In all God's work faith is the driving force. Faith postulates a Divine plan and purpose. That plan and purpose make sense only in the light of three fundamental convictions. The first is that the Christian gospel, propounded by a working Carpenter, applied at the outset to every circumstance of the workaday world of Palestine and spread by ordinary working people, has no meaning today unless it is being applied directly to the problems of the ordinary workaday environment. In its essence the Christian gospel is more concerned with the man at the lathe and the bench than with the man in the pew. Archbishop William Temple was wont to say that Christianity is the most materialistic of all religions. It belongs to the very texture of human life. If it does not make us better engineers, better craftsmen, better personnel officers and better trade unionists, we may have religion but it is not the religion of the Incarnate Christ.

The second conviction is based upon an equally demonstrable fact of history. The Industrial Revolution gathered momentum, and the new industrial towns took grim shape very largely without reference to spiritual law and Christian sanctions. Most of our contemporary problems in human relations stem from this great divorce, for which the Church must accept a large measure of responsibility. The Christian Faith was conveniently banished to a holy repository guarded by pious hands and neatly labelled: 'To be opened on Sundays only'. Both sides have paid dearly for their connivance. We face a generalised pathological state of Society in which, as Prof. Joad observed, millions have come to maturity without a creed or a code to guide them; for the abandonment of a creed has meant the abandonment of a code. And on the side of religion the Church and its message ceases to have any relevance. It takes on a purely academic and antiquarian interest. Religion becomes the pet hobby of the peculiar.

The third conviction is this. There is a growing recognition among the thinking percentage of our people that having jettisoned those spiritual values which once formed the climate of men's minds, we have left an empty room, a spiritual vacuum. There is more than one contestant for the freehold. Communism and Fascism are rightly regarded as attempts to fill that room. There are signs that we are beginning to learn that 'our need for bread, our need for one another and our need for God are all interdependent.' The crisis of our age is at last being seen for what it is: a spiritual crisis.

To the crisis the Church must bring the old doctrine (for the truth about God and man is timeless) and a new strategy. The old doctrine may be stated thus: The primary fact of the world is God. Man is a child of God, an End in himself. A society that robs man of his true status and makes him the tool of economic processes has the marks of death upon it.

To this crisis the old Church must bring a new method. It must be prepared to supplement—and where necessary to by-pass—the parish system, which was the natural unit of organisation in an agrarian economy, but which is largely unrelated to the needs of the new social units of the Industrial Community. The situation is aggravated by the shortage of clergy and the consequent additional burden thrown upon the parish priest, especially in the industrial areas. But man-power problems aside, the Church will need a new elasticity of method, a new deployment of its man-power and an imaginative use of its resources.

Just before his untimely death, William Temple, Archbishop of Canterbury, had a plan which involved the seconding of a thousand clergy for special work in industry. The appointment of Industrial Chaplains since the war is one indication of the move to meet radically changed conditions and to implement his forward-looking blue-print. But in any case, the Church must not attempt to 'go it' alone. Industry must be brought into co-partnership. The Industrial Advisory Council set up in Southwark in 1952 is *ipso facto* a recognition of the principle of co-responsibility for the closing of the gap between the Christian faith and our industrial and economic life. The initiative is no longer solely that of the Church. Industry, in the representative form of this Council, is (so to speak) meeting the Church halfway in a sincere attempt to promote Christian thinking and planning within industrialised society. None of us sees very far ahead, but we have at any rate taken the first step in faith that God will guide us.

A bridgehead has been established. Our ability to extend will depend upon the co-operation of leaders in industry who have a vision of the work and its possibilities. It will depend no less upon the ability and willingness of the Church to second picked men for this specialised work. We have planned ahead in faith that both these conditions will be fulfilled.

C.C.

The Moral Trend

CHRISTIAN thought is continually concerned with special conditions arising from the ever-changing scene of life and, in a community which is as largely industrialised as ours is today, there are bound to be problems which are directly related to the industrial set-up, and which require special consideration.

We may cite as an example the employment of very young children for very long hours in mills, as happened towards the end of the last century. Christian thought resulted in Christian action, and the practice was stopped. Such Christian thought and the growth of the Trade Union Movement have completely revolutionised conditions in Industry, so that today the physical conditions prevailing throughout the whole of industry are, in the main, exceptionally good. The few instances where physical conditions are poor are due to the nature of the Industry or the nature of the particular operation concerned; and even here improvements will no doubt take place as new methods and discoveries allow.

The important thing is that, as a result of right thought and action, the trend is in the right direction. The enormous improvements in working conditions which have been brought about over even the last thirty-five years can only be appreciated by those who have worked in Industry over that period, and perhaps not fully even by them. Speaking personally, I was employed in industry for the first fifteen years of that period and then again for the last two years of it, and the improvement which had taken place in the intervening period was a revelation.

Another, and less pleasant revelation however, was that although working conditions were vastly improved, and hours were much shorter and wages much higher at the end of the period, the moral standards concerned with quality and quantity produced per man hour were lower. There was a strong tendency, especially noticeable among the younger workers to get 'the most for the least'. In some cases older workers on pension were brought back to work, and showed a higher output of better quality, in spite of their age, than the younger workers. This could not be accounted for by greater experience and skill in the older worker, so much as by a different training, and a different moral approach.

Here then, is one of the special problems. We have tended to say 'We had a tough time in our young days—we will see to it that things are not so hard for our children'. So we have removed much of the hard going, but we have failed to put anything in its place; and the result has not been good, as we expected, but bad. We should have replaced the hard going with better moral training.

By improvement in industrial conditions young folk have

been given more money and more leisure, but they have not been given training in the honest way of earning these things and the wise way of spending them. The life of the Trade Union Movement and the goodwill of the employers alike are being threatened today by the large number of workers who try to insist on one code of morals for their employers while they adopt a much lower one for themselves. And it seems to me that the fault lies largely with those of us who were bringing up our children during the late nineteen-twenties and onwards. The period of war does constitute some excuse, but not nearly as much as some folk would like to make out. It did not completely prevent the possibility of moral training in very many homes, and it lasted for about five years, not fifteen.

It is plain that much more moral training will have to be given in our homes and, at this stage, in our schools, than is being given at the present time, if we intend to preserve and improve our moral standards, and if we wish to maintain our improved industrial conditions; in fact, if we hope to uphold our national position in the world. This is a job which is the vital concern of every Christian.

Another problem, which has its beginnings in the early part of this century is concerned with *specialisation* and *mass-production*. These can be two-edged weapons. In the early nineteen-hundreds a very clever and highly skilled man spends a very long time in designing, building and perfecting a motor car. He then sets to and analyses out every skilled operation in the construction, reducing it to a large number of unskilled operations. He sets up a factory and starts what is now known as mass-production. The skilled craftsman, who was able to find happiness in expressing himself through his craft, whose craft was his life, has become to an ever increasing extent, unnecessary. His work is being done by machines, operated by numbers of semi-skilled and unskilled men. (By earlier standards the 'semi-skilled' man of today is completely unskilled. All he has is the 'nous' expected of anyone.)

A modern Trades Directory will show very few, if any, 'General Engineers'. They are now all 'Specialists' in just one of the many jobs which used to be done by General Engineers. If then a firm does only one of these jobs and employs say two thousand men to do it, how many skilled craftsmen will be needed? In some firms quite a few, but in the majority of firms very few indeed, the bulk of the employees being unskilled or semi-skilled, so that the possibility of expressing themselves through craftsmanship is denied to millions, not because they cannot train to become craftsmen so much as because it does not pay them. They can earn almost as much in semi-skilled or unskilled jobs, and that at once, without any period of apprenticeship and without so much worry and responsibility.

Mass-production and specialisation have brought the motor-

car, radio, cleaners, sewing machines and a whole host of other things within reach of millions who, previously, could not have afforded one of them, for the quantity and price of all these things results from mass-production—which is based on specialisation. At the outset a specialist may have to be a very clever chap with an interesting job and good money; but as you follow through with the specialisation the number of specialists increases and the part of the job for each to do becomes smaller and smaller so that one of the final 'specialists' specialises in sewing one short seam on each of a thousand garments or screwing one nut on to each of a thousand assemblies. And we are apt to call that progress!

The fact is that specialisation and mass-production have brought us untold material benefits, not only in kind but in cash, for the payoff is good. But—'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you'. Instead, using the materials which God has put into the world, and using the skill and brains which God has given us, we have added unto ourselves all these things, and are so tickled pink with them, like kids surrounded with new toys, that we have not much time for 'the Kingdom of God and His righteousness'.

Here then is the next problem. John Smith has a home, a second-hand car, a radio, a vacuum cleaner and all the usual amenities; but he only has them by virtue of the fact that one-third of his life is spent in the rather soul-destroying job of occasionally feeding lengths of brass rod into the three automatic machines he is minding, and occasionally checking one or two of the finished pieces as they spew out by the hundred. Most of the time his brain is completely unoccupied. Small wonder if he fills his vacant mind with thoughts of the nifty little piece of 'homework' who is operating a press a few yards away. He has plenty of time to natter to her and, an empty mind being the devil's workshop, small wonder if he says what he, as a married man, should not say.

It would probably be fair to say that out of all the people employed in factories in this country, between a quarter and a third are employed on jobs requiring little or no conscious mental effort. The proportion may be much higher, but anyway, it involves a very large number of people, and many of these folk are very ill-equipped morally to deal with long periods when no intelligent or constructive thought is required of them. A great deal that is bad can be traced to this set-up, and it is another factor in industry which needs to be dealt with by Christian people.

The problem may be solved to a small extent by time, for wherever possible there is a tendency to turn over certain unskilled jobs to fully automatic machinery, but there are many operations where this is not, and may never be, possible, so much

of the problem will remain. It may be possible to do something by the frequent change round of labour, by carefully thought-out Works training schemes, through headphones or loud-speakers. Perhaps a good deal may be accomplished in that direction, especially if incentives are offered for studying. But here is another strong case for right moral teaching in home and school, for childhood will always be the right time to sow the right seeds.

Industry does not yet realise the immense benefit which would accrue to itself, to the nation and to the individual from the backing it could give to moral and spiritual training—for the best morals are of the Spirit.

There is not space to mention further problems in the industrial set-up, but these are perhaps the two most conspicuous. They are our concern, the concern of every Christian. The young folk growing up now, the majority of whom will go to work in industry, need our help. They may not need so much courage, as did young folk in the past, to face the hardships and privations, but they will need much more strength of spirit to enable them to combat the temptations which come with ever-improving material conditions. Our task is to strengthen their spirits by the right kind of teaching whenever we can give it.

If you have the guiding of any young folk, do all you can to teach them the importance of giving honest worth. Encourage them to stand as examples of what is right, and not to be led by the many who think it is clever to get the most for the least. Encourage them to fill empty moments with constructive thoughts. Be ready to advise them and encourage them to spend their leisure and their money in the right way. Do that, and you'll be doing a good job of work.

CHRISTOPHER LOTON-PARRY.

A Manager's Viewpoint

I OFTEN wonder why there are not more business men who are practising Christians, for it seems to me that my own life would be far more complex and worrying if I left God out of my job. The Christian Faith does not, of course, set out to make business life easy; it can sometimes make it more difficult for an individual; but the Christian way of life—that is prayer, seeking and following the will of God, dependence on Him for every situation that may arise, and absolute honesty and love—can so be brought to bear in the every-



day pressure of business life that anxiety and strain give way to a happier state of mind.

Here are two illustrations of what I mean, and with them the suggestion that you should try for yourself. First, those business colleagues whom you find difficult and irritating—your boss it may be, or your opposite number in another department, or even a member of your own staff; is it to be a constant battle of wits and an expending of nervous energy? Or is the better way to commit the problem to your Father for His suggestions, just as you would like your child to come to you? You will receive constructive help, but do not ask me how it works. To the cynical no explanation would be acceptable; but try it. I know it works and I've had some experience of this type of problem.

Secondly—the problem of what lies ahead for you. Is it to be stagnation until retirement, or promotion to something more interesting and progressive? Should you seek other employment? There are many other and kindred problems that confront us all sooner or later—sometimes many times in the course of business life. I do not suggest that it is wrong to seek advancement, for it surely should be the reward of diligent study and application to one's work; but the point is that it is wrong to worry about what lies ahead. If your trust is in your Heavenly Father, who knows all about you and has promised to supply the needs of those who trust Him, your prayer will be to seek His will, and then there will be blessing in the path you ultimately decide to take.

There is nothing in this to suggest an irresponsible manner towards earning a living. Rather should we remember the words of the Preacher: 'Do whatever thy hand findest to do and do it with all thy might'. That means the very best we can do, in time, thought and energy, and herein lies one of the secrets why real Christian folk are happy in their work—they get the satisfaction of a job well done.

How humble one feels when faced with the demands of the Christian life. To know about such a way of life and to see it working out in the lives of kindred souls who also know the secret of inward peace, creates a responsibility that we would not otherwise be aware of, and increases in us a sense of how much more we should call to our aid the good Spirit of God, who is always waiting for our will to let him in on every situation.

I mentioned earlier that trying to bring the Christian way of life into business sometimes creates difficult situations. I had in mind the policy of *absolute* honesty. Sometimes one can be faced with a decision about being associated with something not quite honest—honest enough for many but not completely honest as understood by the Christian. It has been my happy lot to be associated with employers of high integrity, but I

would state categorically that in such circumstances a stand must be made and in doing so the Christian, acting in faith, will ultimately not have cause for regret. God is faithful, and confidence in this will bring comfort when things do not seem to be going our way.

Please do not get the impression that I think the Christian Life makes living easy. It does not; for it is a militant attitude towards everything that is not the best that can be. And that is just about what the whole of life (including business life), wants—raising up to something better and nobler, purer and more satisfying. The Christian message shows the way, but I feel that many have heard it so often and turned away from it that they now stand in danger of spiritual deafness. How sad this is, for the message of love is, when fully applied, able to break down barriers between people in business as well as between nations. The attitude love shows is one not of weakness but of real solid strength. Love breaks down barriers that are impregnable to any other approach. It is often slow, but it never fails.

What a glorious opportunity is given to every business executive. If he is a real Christian he will treat his staff not as machines, or as inferior beings, but as persons, each of whom has a separate individuality, and all having different needs for their well-being and happiness. All are capable of working together with mutual trust and respect, so that all benefit in the atmosphere created by the leader. Surely this is the way God wants us to work, and if enough of us try it and keep on trying despite frequent failures, then the Kingdom of God will come on earth, even amongst those who spend their days in the realm of business.

As I write these lines I am very conscious that I fall short of the ideals I have expressed, but I am encouraged by results to seek forgiveness for past failures, turn my back on them and go on trying the way of love which I believe is the way of God.

S. LAWRENCE.

A Worker's Viewpoint

IN INDUSTRIAL life—factory life—as it seems to a woman engineering worker, working among men with other women, the attitude of most workers to Christianity is an awkward avoidance of any discussion or profession. Very few admit to membership of any church. And yet, when trouble hits a fellow-worker, immediate help and comfort are proffered.

The average factory worker has little time for preaching. To him (or her) action alone is the criterion for judging the quality—the reality or otherwise—of their fellow workers' protestations of belief; and it is here that so many professed Church members fail. Their actions fall far short of what is expected of a Christian.

On the other hand, anyone *living* his ideals out day by day, makes a very real impact upon his fellow-workers, as I found for myself after I became a Toc H member. I was working for a very 'tough' type of firm, to whom its workers were less than the dust. There was no team spirit as between management and workers or, for that matter, among the workers themselves. It was 'every man for himself' except when some misfortune or accident hit anyone. Then a collection would be made to help tide over, but mistakes and failures were shifted on to whomever could most easily be blamed.

In spite of such an atmosphere Toc H worked. My mates were interested because I had changed out of all belief. They laughed and jeered, but they came for help when they were in trouble. The child of one was sick and pining in a far-off sanatorium; could Toc H help? Toc H in that place did a wonderful job, not only for that one child but for a whole ward of them. My fellow-workers were sufficiently interested to make a point of listening to the B.B.C. appeal, and demanding that I obtain a collecting box to help out. That box has been circulating week by week ever since, until now, when the firm has closed down, and this in spite of the fact that, having been sacked a year or so ago, I was no longer there to take it round. Others in the firm—from factory and office—joined Toc H and they in their turn have helped their fellows when required.

After the bitter humiliation of 'the sack', my self-confidence undermined, I sought work at the local Labour Exchange, where the Manager was most kind, understanding and sympathetic (the firm were well known for treating their workers as I had been treated). He sent me to another local firm on Ministry of Supply work. I was interviewed by the Personnel Officer and I told her the full story of my dismissal, and ultimately I was engaged by her on the simple reference of my Toc H badge. She had known Tubby, she knew Toc H, and she lived Toc H, although not in actual fact a member. She told me she was fairly new, and was hopeful of welding the women workers into a happy team working together. Circumstances were not too easy and what she wanted was the Toc H spirit in that factory, and she would like me to help.

Such trust had never been shown me by the previous firm; there we were 'hands'—human machines to be driven but not understood. So, very humbly, since then I've tried to merit her trust.

Amongst my fellow-workers I found suspicion, distrust, and dislike of anything 'pi', much the same as in the first factory. But here again respect for Toc H has come into being because of the help which Toc H has given to those needing it. A worker reports a father sick and lonely in hospital some miles away; The following week she comes in after visiting him full of enthusiasm for what Toc H has done. A local member has called

to see him; a canteen is being run by members for such visitors as herself. Another patient is without visitors—will Toc H visit him? And so on.

The *Spirit* of Christianity is in industry, though organised Christianity as such is not. It is expressed in the kindnesses shown by workers one to another when in trouble. It is missing at times in charity to one another in everyday matters, but it is surely the task of all of us who call ourselves Christian to show, in the small frictions of our daily life, the Christian attitude of returning a smile for a scowl: in refraining from response to a quarrelsome word, and in the refusal to gossip or spread tittle-tattle. To me—working day by day among other industrial workers—Christianity lives in the very hearts of men and women, though I fear it is often so deeply buried as to appear absent.

Lastly—in my present factory, interest in Toc H and the work it does has been expressed again in a practical way. Each week my Toc H collecting box goes its rounds, and in the two factories, in about two years, Toc H Women's Association has benefited to the extent of nearly £20.

M.S.L.T.

*The following has been written by the
Personnel Officer mentioned above.*

I HAVE been asked to add my comments to the foregoing observations on the part of one of our women workers, and can say with truth that to have a Toc H member working steadfastly on the Factory floor creates a link between management and worker of inestimable value, inasmuch as gossip, rumour and ill-feeling will have been tested against the verities (and a digest yielded from which the emotions have been stripped).

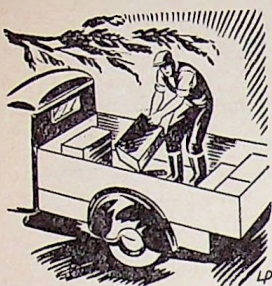
Personnel Managers cannot hope to know all the heart-burnings and small disaffections of the working force, but an active employee faced with the same duties and problems as every other member can be to employees and Management alike a guide, philosopher and friend indeed, seeking always the best interpretation of the one side to the other.

Management can be grossly misled by the 'vocal' employees who are self-seekers; but where there is a genuine enthusiasm to serve both sides for the mutual benefit and understanding of all, there is a strength and purpose of true worth, as it lies at the very heart of good relationships essential to the happy working of all. The time and money which is lost annually through lack of mutual respect and understanding is an incalculable loss to business. It may be said that good relationships are just 'good business'; but the truth is that it is good *family* business, and therefore good fellowship, relating to ethics and true Christianity, which puts 'Service' before 'Self'.

E.A.

The Work of an Industrial Chaplain

By THE REV. REX BAVINGTON



CANON Roger Lloyd, in *The Church and the Artisan Today** (Longmans, 4/6) writes, 'Today the urban industrial workers as a whole appear impervious to all efforts to win their loyalty. The largest and, in the end, socially the most influential group in the nation, their continued detachment constitutes a challenge to the Church, the Party politicians, the Trades Unions and the Communists alike. Although in other fields the

Mission of the Church has met with more success than is generally realised, this numerous and powerful section of the community remains practically untouched by it'. These are sobering thoughts. We seem to have been content for too long with maintaining our own Christian society, and we have not, until recently at any rate, shown any real concern for evangelism amongst the pagan population. The church which ceases to evangelise must in time perish.

It is tragic and alarming that so little has been done to make the Gospel known amongst the millions who spend much of their lives in factories, offices and shops. Yet if our Lord were with us today in the flesh would He not bid us 'Go out into the factories, offices, shops, and compel them to come in'? It is because we believe He would, that I, with an increasing number of others, have devoted myself to this work. From my brief three years' experience let me tell you something of my task. My time is divided roughly into three parts. The mornings are spent in visiting factories, offices and shops; the afternoons in visiting homes and hospitals; the evenings are devoted to private interviews with people who have some problem or other which they bring to me for help and advice. These interviews may take place in either my home or theirs.

First, a little about the actual factory visits. One might go to a spacious, clean modern factory manufacturing perfume, cosmetics and soaps, or a foundry or a motor engineering works, but the first object is to show friendship and try to break down barriers of suspicion and mistrust. Most factory workers are anti-clerical. The first few visits may not be easy, for when a 'parson' is seen to walk into a factory a strange atmosphere seems to descend on it as a blanket—a rather wet one! But gradually confidence and friendship are born as you walk round and stop and ask questions here and there, enquiring about their

* A review of Canon Lloyd's book is included in this number.

conditions of work, bonus, length of service, etc. How the old staggers love to tell the padre they have been thirty or forty years in the same firm! Of course one is careful to speak especially to the shop steward and ask about labour problems, and not to forget the courtesies, such as a handshake with the foreman, asking his permission to wander round awhile. It is also useful to enquire from him whether any from his department are away ill. One also takes pains to find out the more out-of-the-way and perhaps lonely folk, like the boiler-man and the telephonist. Most of the time spent in these visits is taken up with simply walking round, alert to make a contact wherever possible, but also on the alert not to get stopped by a gang of youths who see their chance to get ten minutes 'mike' talking to the padre. There is not much that could be strictly described as evangelistic, but many times I have been asked by one and another for appointments to talk about some personal problem at home, and this leads to endless opportunities.

I come to see more and more that the great weakness of those who are Christians is their aloofness from others, which gives the impression that 'I am holier than thou'. It leads the non-Christian to think that to be a Christian means giving up all the good things of life. And it cuts off the Christian from spheres where he could bear an effective witness. For instance in the clubs for swimming, tennis, billiards, etc., it is astonishing how many opportunities present themselves for serious conversation. Nor is a couple of hours spent in the 'local' wasted, though you run the risk of being accused of being a wine-bibber by your 'brothers in Christ'. But you may then remember you have been in good company, for was not He a 'friend of publicans and sinners'?

Secondly there is visiting in hospitals and homes with many opportunities of pointing people to Christ. Visiting the sick I find a pleasant ministry. There is usually a little awkwardness and shyness when the factory padre first appears at the bedside, but this is soon overcome. The fellows or girls soon come to realise that the padre is quite an ordinary sort of chap, and not there simply to ram religion down their throats. On one occasion I was called to a young man who was in a solitary cell in a mental hospital. He had been extremely violent. All fear of him was taken from me, in fact I chided him with his weakness in letting the devil get hold of him when God was needing him in His service. He left the institution three months later, and after a while was married and is now active in the work of his local church. When you have had dealings with these men and women outside their place of work they can never become mere cogs in a machine; they are people with problems which only Christ can solve for them.

Then, thirdly, there are interviews with those in special need of help and guidance. There are many moral problems in these

days of 'self-expression' and there is much bestiality and immorality. There are many broken homes and hearts, tragedies beyond description bound up with some of these 'hands'. Once there was a sudden call from a firm: 'Padre, will you come round at once, there's a young man here who is going to commit suicide this evening unless he finds his wife who ran away from him three weeks ago. What's the use of having an Industrial Chaplain unless we ask him to help us in our problems? A heart-rending interview in the Director's room, made private and available for the occasion, followed shortly after the message was received. The young man told me his side of the story, and we both knelt down and asked God's help in finding the young wife. The whole afternoon and evening was spent going from place to place—some eighty miles of motoring—until at last about nine o'clock—success. I left the two unhappy people in the back of the car while I discreetly went for a walk and prayed as I walked that God would help them to put things right between them. There are, of course, other problems such as adoption, National Service, pensions, and all have to be tackled in the light of the searching question 'Who is my neighbour?' So often one's task is simply being a 'neighbour' to those in need, and loving them for Christ's sake. If that is not practical Christian evangelism in its widest and deepest sense I do not know what is!

There are many hindrances in the work. Amongst these I would mention especially doctrinal and theological terminology. We must learn to express ourselves in everyday language, and not scare people off with hackneyed, though much loved, terms and phrases. However meaningful to us, they convey very often little or nothing to the non-Christian. And also we must not spend time hair-splitting over doctrines as so many Christian cells do in our factories, and neglect those who are dying by our sides for want of practical Christian help and simple Christian teaching.

I do not hold services in factories, except from time to time by special invitation, and at Christmas time when, with the Bishop of Croydon, I go round giving the Christmas message to thousands of people in canteens, on the factory floor or wherever a space may be offered by the management. Obviously the wishes of the management must be constantly kept in mind, and a chaplain only goes to firms where both management and workers alike welcome him. There is still, alas, the idea very prevalent that 'business is business, and religion is religion, and never the twain can meet'. We need to break this attitude down, and the apathy of many of those who work in these factories and shops, and stir them out of their aimless drifting. We need not, we must not, be ashamed of the Gospel of Christ, and we shall not if we believe it is 'the power of God unto salvation'.

Reprinted by permission from THE JOHNIAN.

Where Does Toc H Come In?

PICTURE, if you will, a department in a hosiery factory, and myself acquiring the art of controlling an electric sewing machine which dashed off at a mile a minute when I wasn't looking. A youngster, baffled by the seeming intricacies of hers, was nearly in tears, and I asked Mary, 'Can't Joan manage her machine?' Her reply was, 'Well you see, she isn't very bright and really ought to be on a job like you are doing.' True, I was only working there for a week, but I'd thought I was getting on rather well!

That is my one and only experience of industrial work—but it taught me a lot. You may ask—'What has Toc H to do with this?' and I shall answer—I am not quite sure yet, but I'm certain that we have a part to play in industry which we have not yet woken up to, and I want to find out what it is."

Industry is the concern of every one of us, whether our way of earning our daily bread lies there or not, for we are all utterly dependent on it today, and the quality of life of the inhabitants of this industrial country, its continued existence, our whole future, will be determined by the well-being of industry and consequently of society; and Toc H, as a Christian movement, cannot believe that the problems we are now facing can be solved in any but a Christian society. As long as millions of our countrymen and women are engaged in this kind of work, so long will it need to be a deep concern of ours to take the fourth point of the compass into that particular sphere.

It is generally agreed that the suspicion on the part of the artisan of anything Christian or belonging to the Church has been developed over a long period, and the boss or the parson is often linked in his mind with those who did not neglect to exploit him in the past. Communism is no answer to his needs, and if he is wanting to be of some significance and not an anonymous cog, Communism will merely accentuate his feeling of futility. He will be so much less of a free man and so much more of a slave, at the beck and call of his masters, and forced by sheer economic necessity to obey their orders—or have his job, his home, his ambition, his family life, entirely subservient to the demands of 'the Party'.

Yet one thing is true—when he meets with a Christian fellowship which has no ulterior motive he is astonished that it is not ruled by envy, hatred, malice, and all uncharitableness, but by the direct opposite. Is this where we come in? Can we possibly hope to show this vast employer of millions that we have a solution—and that it is not Communism? Can we not help men and women to see what that solution is, when their daily work appears to give no opportunity whatever to express their individuality, and where they just cannot feel of any importance

at all? Mass-production undoubtedly means that many men and women simply cannot and must not think for themselves in their work (that is done for them by the skilled worker, the industrial psychologist, the planner) and yet they are much influenced by their attitude to those with whom they work, and, if they are not in tune with their fellows, can find no sense of achievement.

What then? Where does the fourth point of the Toc H Compass come in? We try to witness humbly at our work, you say. Would it be right to say that the general conception of 'spreading the Gospel without preaching it' is taken to mean trying to live a decent, honest life, helping our fellow men when the chance comes our way? Fair enough—but not far enough, not by many miles. Mere goodwill and the warm, comfortable sensation of good intentions will achieve nothing, absolutely nothing, unless with it goes a burning sense of evangelism which impels us into the open, takes us into unknown quarters, and forces us to get on to the hard, perplexing fringe where we shall learn what our real job must be and how we are to tackle it.

The Bishop of Bristol, in a recent broadcast, said: 'We have not, simply as Christians, an automatic guaranteed understanding of the right way to handle problems—that we must painfully acquire by sitting down alongside those who may not have our Christian conviction, but are up against the same problems, and working away at them, in the office, at school, on the board, in the trade-union lodge, on the housing or health committee'. Is not that our special job? And are we not able to do this because we believe in persons? A powerful electric current can be made to jump right across a wide gap. Is our power too weak to jump the gap—right across, not waiting for the other to come half-way, but leaping over to where he or she waits for us? Activity, not passivity, must be our slogan—not just refraining from grousing at conditions, but getting on to the Works Council; not saying we have no opportunity of getting to know people, but making those opportunities; not merely paying our trades-union subscription, but taking an active place in the trades-union; not looking for satisfaction for ourselves, but helping others to find it in their work. And, harder still, not being afraid to tell people why we are doing all this, when they become curious, and being prepared to say what we think it means to be a Christian.

It must then follow that when we begin to find out where failures in the sphere of our work lie, we shall also begin to find our own shortcomings, and be helped to put our own house in order, and perhaps be all the more able to do our duty in the world.

E. TREVELYAN LEE.

Christianity and Industry

The Church and the Artisan Today by Canon Roger Lloyd
(Longmans) 4s. 6d.

Canon Lloyd has worked in industrial parishes in the North and so has had the opportunity to study the 'working man' and to understand him. He says that the purpose of his book is to set Christian people thinking afresh about one of the most urgent problems of the day, namely, that the most numerous class in the nation seem on the whole to be quite impervious to all efforts to bring it to worship God in the fellowship of the Church. This large class he calls the 'Artisan', because, as he says 'Urban Industrial Proletariat', which exactly describes it, is too cumbersome a phrase to use, and whilst many would object to the use of the word 'Proletariat' the word 'Artisan' has a pleasant sound and suggests not insult but honour.

Not one of us would deny that this large section of the population needs to be won for God. Its members are the backbone of our life in this country, and what they think and feel (and they feel more easily than they think) can be a decisive factor in the life of the nation. On them depends the prosperity of this country; on them, too, may also rest the choice between peace and chaos. That they feel passionately is only too evident when one reads accounts in the daily press of disputes and strikes in the industrial world. Their history of chronic economic insecurity has made them suspicious and embittered, and whether the 'boss' is a private owner or a nationalised industry, the Artisan is equally suspicious of his intentions. The Welfare State has not been with us long enough yet for this feeling to be removed. This is shown without any doubt by reference to the mining industry. As Canon Lloyd says, we would be wise and charitable to remember the psychological effects which the mass unemployment of the nineteen-thirties has produced in the artisan.

The Artisan is extremely class-conscious, using that term in the sense of feeling at one with the class from which he comes and to which he belongs. Trade Unionism has probably tended to accentuate this class feeling. If an Artisan is wronged, or thought to be wronged, it is not just one man who has been wronged, but the whole of his class, so solid is their feeling for each other. We see this again and again in the unofficial strikes with which we have been beset in the post-war years. Despite the hurt which he does to himself the Artisan will suffer hardship through loss of earnings rather than allow a real or supposed wrong to go unchallenged. Thus he is capable of real self-sacrifice. Our methods of dealing with some strikes have not shown that the powers that be have realised this psychological fact.

The Artisan is easily moved, and, apparently, easily led. As has been said he 'feels' more quickly than he thinks, and this is understandable when one considers the type of life he lives and the type of work he is called upon to do. He has thus become a prey to the more subversive influences in our national life. Is it possible that an appeal can be made to him which will turn this intense feeling into different channels? This is the task, the important task, which confronts us today.

Canon Lloyd says that his book is primarily addressed to the Church, and in particular, to the Church of England, but it is a book that has something to say to all who call themselves Christians, whatever the denomination or organisation to which they may belong. The difficulty is to 'get at' the Artisan. Canon Lloyd says you can 'preach the Gospel in church, preach it at the dock gates, preach it in the park, preach it over the wireless, and it remains true that, generally speaking, the artisan is not there or not listening.' There are, naturally, exceptions to this, but, on the whole, it is a fact. The Artisan, says Canon Lloyd, can only be 'loved' into the Kingdom of God, and it is for Christians to find the way. If this class were won for Christ then indeed could we say that England was a Christian country. One dare hardly think of the difference it would make not only to our life in this country but to the life of the world.

How can we get at the Artisan? There is no clear-cut answer to this question, as Canon Lloyd well knows. There is no solution to the problem to be found in the pages of his book. There are exciting and wonderful experiments taking place in France, and a whole literature has grown up around the term 'priest-workman'. But what is successful in France may not be successful in England. We must find our own solution. We start with an initial difficulty—the artisan is suspicious of the clergy. There is a definite class barrier here. Does this mean, then, that the initiative in this evangelism must be taken by lay people, who can perhaps come closer to the Artisan than the clergy? And, if this is so, is an organisation like ours, by its very nature, equipped to help in solving the problem?

We talk much of the 'cross section' of society which it should be the aim of every Branch to achieve. Can we feel that we have achieved that aim if a proportion of our members do not come from the Artisan class? Is this a subject which might well form the basis for prayerful discussion in our Branch meetings? Canon Lloyd's book is not couched in language which would be too difficult for us to understand. It is readable, and easily readable. A copy of it would not be out of place in Branch Libraries, not to be left on the shelf, but to be read by each and all.

MARY RUSHWORTH.

NEWS AND NOTES

INFORMATION PANEL

We have heard that the members of some expansion-conscious Branches have evolved an original technique; during daylight hours they spot likely-looking people in their neighbourhood and mark down their place of abode. Then under cover of darkness they slip their copy of the Log (which they have already read from cover to cover) into one of the letter-boxes and await results.

This method seems an improvement on the old idea of leaving a Log behind you in a train or bus, and we hope that its fruitfulness will be further increased by the use of the panel we are now printing on the back cover, in which Branch particulars can be inserted.

CO-OPTIONS TO CENTRAL EXECUTIVE COMMITTEE

At its first meeting on May 2nd, the C.E.C. used its powers of co-option and invited Mrs. David Worth and Mrs. Ken Bloxham to become members for the current year. Mrs. Worth is better known to many members as Betty Hildesley and she was for a time, shortly before the war, Acting General Secretary of the Women's Association. Her husband used to be on the Toc H staff and is now chaplain to the College of St. Mark and St. John, a training college in Chelsea.

Mr. and Mrs. Bloxham have recently returned from four years in South Australia, where the Reverend Kenneth Bloxham was Area Padre, and he is now Area Padre in Kent and Sussex, though this appointment will unfortunately cease when he returns to the active ministry of the Methodist Church later in the year.

STAFF CONFERENCE

Two innovations were seen this year at Swanwick Conference Centre in Derbyshire. First, Toc H held its Central Council in residence there, and it seemed to be generally thought that this was a great improvement on London meetings. Secondly, the staffs of both Toc H and the Women's Association stayed on for their Annual Staff Conferences, held concurrently.

Morning sessions were held jointly, and very stimulating addresses were given by Dr. George McLeod, followed by group discussions. There was one other joint session, when the Reverend Michael Brooke, Assistant Industrial Missioner in the Diocese of Sheffield, came over to tell us about his work.

Other sessions were held separately, so that the particular concerns of the two sides of the Movement could be thrashed out, but there were plenty of opportunities for informal meeting and conversation between the two staffs which made the Conference particularly valuable.

THE CHILDREN'S VILLAGE

By Dr. W. VIOLA

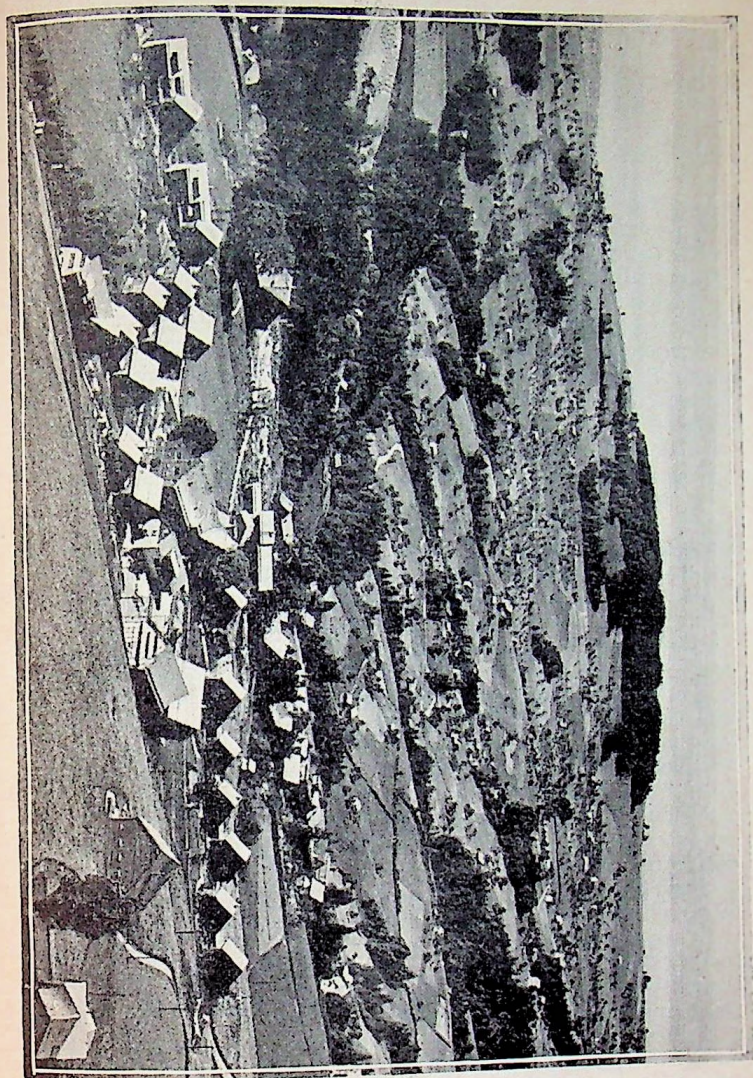
THERE can be few people in this country who do not know at least something about Pestalozzi Village, on the beautiful slopes above the little Swiss town of Trogen, 1,500 feet above Lake Constance. There orphaned children of many nationalities—French, German, Italian, Austrian, Finnish, Greek and British—live together in a peace and harmony which should give much food for thought to the adult world.

Like so many of the good things of this world, the Children's Village owes its existence to the creative vision of a handful of idealists. During the second world war a distinguished Swiss writer, Walter R. Corti, published an article in which he appealed to the Swiss people, in token of their gratitude for having been preserved from war, to establish a village where the war orphans of all nations might find a refuge and be brought up to know a useful and happy life. Some preliminary opposition was soon overcome, and money and offers of help began to pour in, so that ultimately the help of many volunteers (there were hundreds of offers from Britain alone) had to be refused.

By 1946 the first houses had begun to grow on the site chosen. I visited it then for the first time, and never shall I forget the enthusiasm of everybody concerned. The first helpers had arrived—boys from a Swiss school, digging and carrying stones, working side by side with professional builders, to plans drawn up by a leading Swiss architect.

By the following year, when I visited the Village again, six or eight houses had been completed, in the true Appenzell style, and some French, Polish, Austrian and German children were already in occupation. Volunteers from at least ten countries were busy digging, installing equipment, decorating, cooking and mending. There was a student of architecture from Oxford, carting earth and stones, while his friend was installing fittings into a new house; there was Douglas, who had been a soldier in the Eighth Army, joking as hard as he worked (he later opened a workshop for boys); there were two medical students from Florence, who had cycled over the Swiss passes, and a Danish schoolboy working next to a student from Caen. Next to him was a young man from Frankfurt. The youngest worker on the site was a fourteen-year-old boy from Amsterdam. Girls from the *Ecole des Beaux Arts* in Paris were decorating some of the interiors, while two English girls were trying to create English lawns and working in the vegetable garden.

In September, 1950, two houses—a gift of the Swiss—were made available for English children, and were occupied by thirty boys and girls aged between seven and thirteen. They came from London, Leeds and Hull. Unlike the other child-inhabitants the



THE CHILDREN'S VILLAGE
(In the background the Lake of Constance)

English children were not fully orphaned (an ancient law forbids the expatriation of fully-orphaned children) but most of them had lost their fathers in the war.

From the beginning the Swiss had badly wanted to include English children in the village, and on their arrival they were given the most wonderful welcome. 'When we reached the Village', one little girl wrote home, 'the people were waiting for us to come. We walked along and the boys and girls started to play the flute and drums and we marched to the theatre and there was a meeting and after Mr. Stones was presented with the key of our house and we had supper and had a wash and went to bed. We had quilt either downs and lovely mattresses.' (The spelling is not mine).

Each house shelters fifteen to seventeen children of one nationality, who sleep three to five in a room. It has a large living room and a small kitchen with an electric oven, where national dishes may sometimes be prepared, though the main cooking (which is excellent) is done in a central electrically-equipped kitchen. There is also in each house a class-room and a workshop, and shower-baths.

The children are brought up in their own culture, with foster-parents and teachers of their own nationality. They are educated in their own language, but they all learn German as a second tongue or kind of 'Esperanto'. No lip service is paid to international understanding, but in this village the ideal is truly lived. This is how the first *Dorfleiter*, or Village Governor, describes it:

'We attach much importance to the maintenance of the individuality of each colony. We do not wish to lose this individuality, rather do we want to perfect it through constant contact with one another. We speak seldom or never of the necessity of an understanding between the different nations, but try to act accordingly. We work, play and celebrate together. The children of one house prepare the vegetables for the whole village (in rotation). On Saturdays one group tidies the village paths and squares. Each house has its own workshop where children of different houses work together. The children invite each other to their houses. They are keen to share in the care of the poultry, pigs, rabbits, with playmates of other nationalities . . .'

When they first arrive in the Village, the children tend to remain in their own national groups, but they soon begin to play happily in mixed groups. In the mornings they all have lessons in their own house, in their own language; and in the afternoon they have 'international' education, when the different nationalities merge together for all kinds of handiwork. For instance, Miss Eleanor Bussell, a school-teacher from Chicago, had a leather workshop; Mr. Klug, the composer and director, holds music and singing classes, whilst his wife, a Swiss artist, holds an art class. There are woodwork, book-binding, metal-work, cooking

classes, and many more. The children also mix on the playing field, in the gymnasium and in the plays and pantomimes which are produced in a two-hundred-year-old barn which the Swiss writer, Arnet, calls 'the most primitive and most beautiful theatre in Switzerland'.

Contact with the children's own countries is kept as closely as possible. The Finnish 'house-father' told me that the Finnish children save up their pocket money for a holiday in Finland; the Hamburg children had been to Hamburg at Easter, the Austrian children had spent two weeks in Vienna, and the French children at Marseilles. The English children also spend their long holidays in England.

The children will remain in the Village until they are sixteen or seventeen, and will be trained in a craft or trade. They are then supposed to return to their own countries, well equipped for a useful life.

Where does the money come from for it all? It comes in all sorts of ways. In 1946 the sale of 'ladybird' badges throughout Switzerland brought in 500,000 Swiss francs (the ladybird is a symbol of luck in that country) and in another year the sale of prettily coloured handkerchiefs produced 600,000 francs. Swiss towns and clubs 'adopt' individual children. Cities like Bâle and Zurich give houses, and private people give money. Schools arrange bazaars and concerts. Women in 2,000 food shops gave a proportion of what they bought to the Village, and this was an almost fantastic success. The Canadian branch of U.N.E.S.C.O. gave \$25,000 for a community house at the Village.

One of the nicest ways of collecting money is the 'tree method'. A Swiss school goes to the owner of a forest and asks him for a tree, which he rarely refuses. The children then arrange for the felling, transport and selling of the timber. More than 100,000 francs have been collected by this method.

The two English houses in Pestalozzi are a shining light in our not too bright world of today, and the whole village is an object lesson to many adults and a place above which, unwritten, shine the words of Tagore: 'Every child comes with the message that God is not yet discouraged of man'.

Acknowledgements are due to The Schoolmaster and Rotary Service, in which journals some of the material used in this article first appeared.

LETTER FROM AUSTRALIA

Victoria.

HAVE you ever been a bogey-man? I found that my arrival in Victoria was awaited with trepidation: everyone was shivering in their shoes in case they did the wrong thing, or killed me with overwork. The stay ended, of course, very happily, with us all in a state of mutual love and esteem.

The bogey first met the Victorian family at a big 'family-night', when Marjorie Uncle, Chairman of the Australian Women's Executive, introduced me with one of her graceful and understanding speeches. She had come all the way from Adelaide for the week-end to discuss plans with me. Then followed meetings thick and fast. At Geelong we first visited a woollen mill, then had a sumptuous tea together in a member's house, and finally repaired to their meeting room for talks.

Melbourne South, by way of a change, took me to dinner and a theatre. There was a very successful guest night, attended also by the men, when I took them all with me to the Orkneys. There was also our joint week-end with the men at the camp at Point Lonsdale when, with eighty present, we had some serious talk and much fun and jollity. Other occasions provided an *impromptu* fancy dress dance (try this, all you branches at home), a Brains Trust of very eminent Toc H personages, who were kept briskly answering questions for two hours; and lastly a farewell tea at which we pledged ourselves to advance Toc H in Victoria.

Lady Day here was well kept. For the first time the Melbourne units (four of them) had a Service at 7.30 a.m. at the Cathedral. Their Padre, Padre Miller, arranged and took it, and it was very good indeed. Gerry Smith carried the Lamp to the Sanctuary and lit it, and the Padre used the words of the Ceremony of Light at the end of the Service. We remembered Queen Mary (the news of her death had not yet come over) and Toc H all round the world. About twenty-five were present and I was very glad to be with them on this first occasion.

I visited 'Jac-Mac', the saint of Toc H Melbourne, whose influence reaches every branch and almost every member, from the bed on which, year after year, he lies unable to move or to see. He has a telephone beside him, so arranged that he can use it, and thus, and by visits received, he keeps in touch with all that is going on.

I have really seen a little of the true Australia, with its eucalypts and birds, its huge sheep stations, and the people who are developing the country. I spent an afternoon with the engineer who helps to look after the great dams and reservoirs which supply the city with water, not only for household use but for the watering of parks and gardens everywhere.

What a lot more I could write about it all! So far I have said

nothing of our members and what they are doing. Well—they are grand. They are doing good jobs, they are alive, they mean to grow. What more need be said, than that they have indeed the vitality of youth in a young country.

New South Wales.

I had already met most of the members at Newport when I landed from New Zealand, and this acquaintance was developed at our week-end at Thornleigh Camp. This highly unorganised but happy week-end included talks and discussions on Toc H yesterday, today and to-morrow, and a little Service for all in the camp on Sunday morning.

I have met many old friends—Padre Ted Davidson and his wife, so well known at home too; Miss Beatrice Harris, a stalwart member from very early days; and a bride whom I gave away in All Hallows Church twenty years ago, now the mother of four jolly girls.

There are two jobs being done by Sydney members which I should like to write about. One is a children's Library. This was started because it was seen to be a definite need in the district. From a very small start in a disused garage it grew beyond all expectations. When this happened the local Council was asked to take it over and provide proper premises for it. A new and up-to-date building has been put up and a grant is being made for books; and Toc H men and women still staff it and do the necessary repairs to the books, as I saw for myself when I visited it.

The other job is a home for girls who come from 'broken' homes, and who are themselves very difficult. Toc H members go there once a week and play games and entertain the girls, and they follow them up when they leave. On the evening I went to see them, they were rehearsing a play, to be given at their annual fête.

I've been trying to learn something about Australia and its history. Some of this is rather grim, much of it is full of enterprise, endurance and courage. It is inspiring to talk with the descendants of some of the old pioneers; and equally inspiring to find out how much pioneering is still to be done, and is being done.

With love and best wishes to you all,

MAC.

Mabsnorton Holds an A.G.M.

WE are always a noisy, happy family, but this evening Mab had to ring her bell even more vigorously than usual to get our attention. It appeared she wanted the Minutes read, and last year's A.G.M. too. Said she, 'We'll do it properly'.

The real fun started with the Reports, as Mab was surprised to learn she ought to have one. Our Secretary had made our average age a good bit less than last year's; could this be due to her new N.H.S. glasses? Our Pilot, who was old enough to know better, bemoaned the refusal of that nice young curate to be our Padre. Now the Treasurer was really peeved. Not only had the Auditor altered her Accounts completely, refusing to leave Literature,

Margarine and Brooches under her comprehensive title of 'Refreshments', but they had had a difference of opinion over the little matter of when her financial year began and ended.

With further aid from the bell Mab next disposed of the Elections. All were willing to vote except Cleo, who preferred to be neutral. We had elected the new Chairman and Secretary before Vicky was discovered deep in thought, with a half-written list on her lap. Meditatively chewing her pencil she had not noticed that the rest had been voting for one office at a time, and she had so far failed to record any vote at all.

Accomplishing all this business had naturally taken much time and concentration and tea was a very welcome relief.

GEE.



'WITH FURTHER AID FROM THE BELL...'



The Family Celebrates . . .

BEDHAMPTON—The acquisition of a new room. After three years this branch has at last found a suitable and attractive room, which it shares with the men's Branch. A Rededication Service was held at St. Thomas's Church, for which 72 invitations were sent out. But alas, the weather did its worst and of this number only 23 were able to grope their way through the fog.

After a very inspiring Service the members groped their way on to the Manor, where they were fortified with wonderful refreshments and warmed by a glorious fire.

LEATHERHEAD—Their Silver Jubilee. A most varied and well-planned programme covered a whole week, beginning on Sunday, May 3rd, with Corporate Communion at All Saints Church.

On Monday the men held a guest night, and welcomed some of Leatherhead's leading citizens and friends from other organisations. Reg. Royston, of the Surrey Toc H Executive spoke on this occasion of the progress and work of the Movement.

On Wednesday a special meeting for young men and women was addressed by Alec Churcher, Schools and Services Secretary, who told them particularly of the work of Toc H among young people.

On Thursday there was a whist drive for those whose support through the years has provided the funds for much of the Branch's work for the blind, for the young and old, and, through BELRA, for leper children.

Saturday provided the climax of the celebrations. A Rededication Service was held at the Parish Church, followed by a party and guest night to which had been invited former members of the unit, their friends, and fellow-members from Branches throughout the Area and beyond. On this day the Branch was particularly happy to welcome Barkis as guest speaker.

RICHMOND—Their twenty-first birthday. A Rededication Service was held at Christ Church and members of Richmond and fifteen other Branches, and their friends, were welcomed and afterwards entertained at the adjoining hall. A gracious message of good wishes was received from our Patron, Queen Elizabeth the Queen Mother, in response to Richmond's message of loyal greetings. The guest speaker here was Miss Mary Rushworth, who recalled some of the very good work which the Branch had been doing since its inauguration.

THORNTON HEATH—Their twenty-first birthday. Here too the celebrations began with a Service of Rededication, in the Lady Chapel of St. Alban's Church. Invitations were sent to everyone who had been connected with the Branch during its 21 years of existence, and in all, 127 people signed the register. A short amusing play was presented by some of the members, and a stimulating talk was given by Sister Janet.

WE WILL REMEMBER



CLARA ELLEN BARNES, <i>Chippenham</i> (1944):	May, 1953
DOROTHY HELEN BATCHELOR, <i>Oswestry</i> (1948):	April, 1953
MARY ELSTROP, <i>Blackhill</i> (1939):	April, 1953
ETHEL LOUISE FOLBIGG, <i>Llandudno</i> :	April, 1953
FLORENCE HOLMES, <i>Tottenham</i> (1946):	May, 1953
Mrs. HOMAN-EARLEY (1949):	May, 1953
PHYLLIS JELLEY, <i>Coventry</i> (1930):	April, 1953
MINNIE MITCHELL, <i>Bridgetown</i> (1946):	April, 1953
GLADYS REID, <i>Dulwich</i> (1951):	February, 1953
MIRIAM JOAN SCAMMELL, <i>Bargoed</i> (1943):	May, 1953
MARJORIE CONSTANCE SUTTON,	
<i>New Mills</i> (1947):	April, 1953
Mrs. TORRANCE, <i>Central General</i> (1936):	April, 1953
MARGARET WOLFE, <i>Central General Branch</i> (1924):	May, 1953
(Mother of Miss P. Wolfe—Regional Secretary).	

Correspondence

THE WRONG BUS?

Dear Editor,

Now that Mrs. Savage's speech to the Central Council has been circulated to the Branches for discussion, perhaps the following observations will be of interest.

At the Central Council I found myself disagreeing with many of the points put by the speaker, mainly because I feel that in *Toc H* we all believe ourselves to be Christians; but we all have our own individual conceptions of what Christianity is, and should be. And if we sincerely feel that by our acts of service to our fellows we are trying to interpret honestly the Main

Resolution, who is to say that we are wrong? Who will tell us that we are not worthy members of Toc H?

The more one sees of the trials and conditions under which our less fortunate fellow-beings have to live, the more obvious it becomes that only Christianity of a practical kind can be of benefit to them.

I agree that we must never forget how Toc H began, but a Movement which hopes to progress, and become a vital force in the world must look forward, and ought to take all its cherished ideals of friendship and service out into the world around, and not just into the Church. The Church does not need Toc H, but I believe that humanity does.

Would Mrs. Savage say, for example, that those monks and nuns in a Contemplative Order, who devote most of their time to prayer and meditation in the Church, have every right to be members of Toc H, but not so those at the other end of the scale, who feel that acts of service are in themselves acts of worship, and who rarely go to church?

I am sorry that Mrs. Savage's Resolution has been carried, and that Toc H Women's Association is now pledged to become primarily a recruiting ground for the Church. I wonder if others who share my views feel that they may, indeed, be 'in the wrong bus'—I should very much like to know.

MURIEL ALDRIDGE.

Luton

OR THE RIGHT BUS?

Dear Editor,

A few weeks ago from our District Team to our Branch meeting came the question: 'Should all Toc H members be compelled to attend Church', to which one of our members replied, 'If I am compelled to do that I shall throw it all up.' Several others agreed with her.

I think 'compelled' was rather an unfortunate word to have used, but I should like to pass on the following thoughts: Where better than in the Church can we learn true fellowship, thinking fairly of all people and praying for all people? And how can we 'build bravely' unless we go and ask the Master Builder for his Plan? How better can we 'witness humbly' than by going often to Church 'seeking the Lord where He may be found', showing others that we are not relying on any strength of our own?

Yours sincerely,

Plymstock.

GLADYS WELLS.

THE LOG

Published every second month by Toc H
Women's Association, Crutched Friars House,
London, E.C.3.

Annual Subscription ... 5s. 3d. post free
To Branch Secretaries ... 9s. od. per dozen
postage extra.
Single Copies 9d. each

ORDERS—

to Miss W. Adams at Crutched Friars House

MATERIAL FOR PUBLICATION—

to the Editor, Miss D. Lemon, Beverley,
The Drive, Fetcham, Surrey

TOC H WOMEN'S ASSOCIATION

The nearest Branch is.....

MEETINGS:

Place

Day

Time

The Secretary is

.....

.....

She will be glad to give further information.